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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 23. BOSTON, SATURDAY, JUNE 7, 1834. WHOLE NO. 669.

MISCELLANEOUS.

RELIGION A PERSONAL CONCERN.

The Liberal Preacher of April, consists of two excellent sermons selected by permission from the manuscripts of the late Rev. Ezra S. Goodwin, of Sandwich. The subject of the first sermon is, "The Personal nature of Religion," from Galatians vi. 4. 5. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." The sermon begins with the remark that 'That religion which connects the soul with heaven, and secures and administers salvation, is and must be exclusively our own. It must be rooted in our personal principles; it must glow in our personal affections; and must operate in our individual endeavors to do the work of Christ.'

Before proceeding to the discussion of the subject the preacher obviates an objection. It is inquired; 'How can religion be esteemed as a private concern between God and our own souls, —since it is often set forth as something extending into all the social relations, requiring us to bear one another's burdens,'—'to visit the fatherless and widows in their affliction,' &c. To which it is replied, that the conversation and works of good men may be regarded as only the action of the mind and will by which they are moved. '*That* mind and will are their essential religion, and the word and work which spring from it, are only the expression and the action of the spirit or principle of religion in the soul!'

The proposition which he proceeds to illustrate is, 'that religion is essentially a personal concern between God and our own souls, and that we have no further part or lot in the experience, benefit or promise of religion than as we, each in himself, imbibe as our own the spirit of Christ, and bring it into action in our lives and conversation.'

1. Religion is each one's personal concern, because no man can *enter into the presence of God* for another.

2. Because no one can be *judged* in place of another.

3. Because no man can *believe* for and in place of another.

4. Because no man can *exercise the holy spirit of Christ Jesus* for another.

5. Because no man can *discharge the duties or fulfil the works* of another.

These different topics the preacher illustrates with much originality and strength of style and thought, and in conclusion makes a personal application of the subject in the following forcible and stirring appeal.

If religion be a personal concern, then let none of us expect salvation, without possessing a spiritual citizenship in the kingdom of Christ, a personal experience of the spirit and power of godliness. Expect nothing by another's state in the right of God, or by another's doings. Perhaps this caution may be deemed superfluous by many; yet the human heart is so deceitful, that we are prone unconsciously to rely upon some adventitious circumstance—something which has been done for us in times past, or something that is now doing; and so to hope for heaven deceitfully, trusting in man. Like as when the Jews expected to be saved, because they 'had Abraham to their father.' Every confidence of this sort is altogether unworthy a soul created of God, and is a confidence which will surely fail when we stand before his throne. Carry it there now and examine it in the light of God; and if that light prove a consuming fire, let it burn up the false dependence of the heart, and leave us nothing to trust in but God, through Jesus Christ our Lord. The eternal God is thy refuge,—be satisfied with no other.

If religion be a personal concern, then let us little regard what man can do to forbid our approaches to God or impede our progress in the way of Christ. Man may oppose, threaten, deceive or deride, if he will, for a little while; but will he stand by us at the judgment seat, to defend us from the wrath of God? or will he answer in our behalf, when the Most High shall say, 'I have called and ye refused, and wherefore when I called was there no answer?' Man may allure, delude or terrify; but will he dare expose himself to the wrath of God to save us from it, or can he force the gate of heaven to admit us therein? Nay, man may gather all his powers of deceit, falsehood, terror, persecution, reproach or scorn; but it is altogether out of his power, to hinder the approach of the decided heart to God, or the progress of the determined disciple in the way of the Lord. 'Who therefore art thou, that thou shouldst be afraid of man that shall die, or of the son of man that shall be made as grass, and forgettest the Lord thy Maker,' who is the comforter and sustainer of his people?

If religion be a personal concern, let us make it so ourselves, with prompt decision, and keep it so with steady uniformity. 'Work out your salvation with fear and trembling,' taking this for consolation, that 'it is God who worketh in us both to will and to do.' Draw near therefore to God, each for himself, in the unwavering spirit of the mind, and make him your refuge, in the submission of penitence. Come frequently before his throne, with all your spiritual concerns, that when he appears as a judge, you may discern the same one whose mercy you have often sought and often experienced, and so have confidence and hope in death and judgement. Believe in the Lord Jesus Christ, attach yourselves to him, and make it your highest endeavor to be always found in spiritual union with him, that he may say to you as he did to his disciples of old, 'The Father himself loveth you, because ye have loved me, and have believed that I came out from God.' Seek holiness in the soul as your richest treasure, and offer your works whether of piety or of charity, with confidence to God in the name of Jesus Christ. And if man by his example, by his sophisms, by threats, or deceptions, would thrust or allure you from the way of life, nay, if the world leave you altogether alone, still trust in him, who is able to bear us through, and by whose inspiration it is written to every one, 'If thou art wise, thou art wise to thyself, and if thou scornest, thou alone shalt bear it.'

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

DANVERS UNITARIAN ASSOCIATION.

The Danvers Association Auxiliary to the American Unitarian Association celebrated its *sixth* Anniversary on Sunday evening of May 25th, 1834, in the Unitarian meeting-house of that place.

Rev. Charles C. Sewall, President of the Association opened the meeting with an impressive and interesting address, at the close of which he called upon the Rev. Mr Bartlett of Marblehead to invoke the divine blessing upon the occasion.

The annual Report was then read.

Mr Daniel P. King of Danvers, moved the acceptance of the report, and accompanied his motion with some very eloquent remarks in reference to recent events of interest and importance to the cause of Unitarian Christianity, to the auspicious signs of the times, and to the duties and responsibilities of the friends of truth. Whereupon the Report was unanimously accepted.

Rev. Mr Thompson, of Salem, then offered the following resolves, which were supported by the Hon. Judge White, of Salem, with his usual ability, energy, and ardor.

"Resolved that the appointment of a General Agent by the American Unitarian Association deserves the cordial approbation of this meeting, and that it is the duty of the Unitarian denomination throughout the country to give the agency an effective support.

Judge White expressed his entire approbation of the institution of the Agency, showed the importance and necessity of the office, and pointed out some of the modes of its usefulness. He discussed with clearness and discrimination, the principles of *sectarianism*, and stated that it consisted chiefly in promoting divisions by insisting upon doubtful points of human speculation, as essential articles of faith; that it was the inseparable accompaniment of *creeds*, and *confessions* and *doctrinal covenants*;—and that it cannot be predicated of those Christians who, either individually or collectively, require assent to no other standard than the Bible. This, he said, was the case with Unitarians, and that, therefore, our efforts to multiply our numbers cannot be reproached with the character of sectarianism.

Judge White alluded with great effect to the charge of *infidelity* brought against Unitarians, and demonstrated that it was as absurd as unjust; for, said he, Unitarians must be allowed to be Christians if Christianity is to be found in the Bible. Unitarians receive the Bible, and the Bible only. They use their reason, and apply investigation for no other purpose than to ascertain what the Bible really teaches of religious truth; and its instructions, thus ascertained, they receive without reserve or limitation, into willing, humble and believing hearts. They also call us infidels because we do not, like them, receive any other standard than the Bible; and thus actually cast reproach upon the Bible itself. They imply that it cannot, of itself, impart Christianity—that is, that it does not contain Christianity. If the Bible contains Christianity it must be allowed that we stand on Christian ground, and are Christians. If however our opponents think that the Bible does not contain Christianity, and that it can only be derived from creeds and confessions, and human articles, *let them acknowledge that such is their opinion*, and then we shall complain no more when they deny us the Christian name.

Judge White was followed by Rev. Jason Whitman, General Agent of the American Unitarian Association, who glanced at the duties of his office, and exhorted all Unitarians to become individually, and severally, within the sphere of their influence, cooperators and agents in the spread of Unitarianism. In the course of Mr Whitman's interesting address he particularly called upon the *working-men*, and *mechanics* to come forward in the cause of Christian *truth*, *charity*, and *liberty*, and stimulated them by holding up, as a specimen of the efficacy which might be given to their influence, the admirable Report which had just been read, which also drew from several other speakers in the course of the evening, expressions of the highest commendation, and was understood as Mr Whitman remarked, to be the production of an industrious mechanic, who by a studious application of his hours of leisure, had thus required the power of instructing the community and promoting the cause of the Gospel.

The Rev. Mr May of Brooklyn, Connecticut, offered the following resolution which he earnestly advocated.

"Resolved, That the principles, for which Unitarians have contended, are fundamental to all improvement in the science of Theology and to the moral renovation of mankind.

He was followed by George H. Devereaux Esq. of Salem, who vindicated the claims of reason and philosophy—showed that there was no discordance between natural and revealed religion, that they proceeded from the same source, are parts of the same plan, and can never be imagined to be in conflict. Mr Devereaux addressed particularly those of his own age, the young men of the community. In language of uncommon elegance, and with arguments of great force he commended to them a system of religious truth which presents in entire and beautiful, and sublime harmony, the *word* and the *works* of God, the instructions of *scripture*, and the principles of *reason*; the same principles which philosophy and science confirm, and are necessarily recognised and constantly applied in practice, by every man, every day and hour of his life.

Hon. Leverett Saltonstall of Salem, then addressed the meeting. He vindicated with great eloquence and sensibility, Unitarian Christians from the unprovoked calumnies which have been heaped upon them, referred to the spirit of persecution brought to bear against them, congratulated the meeting upon the favorable circumstances, which notwithstanding all that its enemies have done, attend the cause of charity and truth, and inspired his audience with the same zeal and devotedness to that cause which he has always manifested. It was observed, with great satisfaction that Mr Saltonstall threw out an intimation that a similar meeting would soon, in all probability, be held in Salem.

Joshua Ward Jr Esq. of Danvers, closed the exercises of the evening with a brief but most impressive address in favor of early religious education, particularly by means of Sunday Schools. He alluded with great effect and felicity to a sentiment which was strikingly expressed in the Report, that, up to this time, Unitarianism had spread almost entirely by the actual conversion of adults to its principles, but that soon we shall witness its greatly accelerated diffusion, as entire generations join its ranks, who will have received it by inheritance from their parents—Mr Ward urged the system of Sunday Schools, not merely with the view of securing this result more effectually, but also as the means of raising a barrier against infidelity.

The meeting was dissolved, after having united in singing the Dismission Hymn.

REPORT.

The committee whose duty it is to report to this association, on the present occasion, would at the outset, congratulate their brethren, on the advancement and progress of truth; not only in this immediate vicinity, but throughout our land, and we may add,—it is our happiness to add,—that the progress of truth as it is by us understood and believed, is not confined to this land, but with a certain and resistless energy is illuminating and exalting the mind of man, is dissipating the gloom of error and breaking in sunder those shackles, which have become galling and oppressive.

We have become associated for the sole purpose of diffusing this truth; fully aware that if our views of God, the Supreme first Cause, and kind Parent of the Universe:—of Christ, the Son of God, the great head of the church, and Saviour of the world:—of man, the offspring of God, and object of his guidance and protection; if our views of these vast subjects are in any measure correct, then, in the opinion of your committee, the faith of thousands around us—the popular theology of the day—is not only, not calculated to satisfy the anxious inquiry of enlightened and intelligent minds; it is not only subversive of, and repugnant to the plain teachings of common reason, that exalted faculty of the human soul, by which the inspiration of Deity has characterized, and distinguished, and elevated our race; but it begets in the mind of those, who receive it false and degrading views of God. It shuts out from human vision, those adorable traits of the divine character, which of all others, most effectually inspire the heart of man, with filial and unfeigned love to God. It draws before us a veil, through which we cannot discover the goodness, or the mercy of our Father in Heaven,—moral qualities without which, no being, however exalted, is entitled to, or from the nature of things—from the inherent constitution of the soul of man, can receive the pure and grateful affection of the human heart. It impeaches the wisdom of the great Former of matter, and Father of minds; and thus contradicts every sentiment of natural religion, and becomes totally and forever irreconcilable with all the teachings of that still small voice which greets the ear of every student in nature's school—whether he studies God the *Creator*, in the vast display of his wisdom, his goodness and his power, as exhibited in the matchless beauty and mechanism of the universe; or whether, anxious to know something of his character, in his more immediate relation to man, he studies God the *Father*, in the wonderful display of intelligence, of love and mercy, as exhibited in the mysterious constitution and operation of his own immortal mind. Thus the theory of our religious opponents contradicts facts, which we feel to be sacred truth. It is a theory, which saddens the heart, and fills the soul with gloom. A theory which professes to have descended from Heaven;—but in unfolding the character of Deity, it drives many strong minds to skepticism and many weak minds to despair. It supports its dominion mainly, by appealing to that most powerful and palsying principle of the human soul—*fear*. It has an answer for all honest inquiry, which has sealed the lips of thousands who have been seeking a more rational faith, and that answer in a single word, is *mystery*.

In consideration of these facts, your committee, satisfied that you are ardently attached, and sincerely devoted to the cause you have espoused, as the cause of God, and the hope of man; and that you deeply deplore the prevalence of error, in its tendency so certain to detract from the glory of the Creator, and to enthral the mind of the creature, would urge the importance of continued perseverance in promoting the object of this, and the parent association; namely, the *promulgation of those views and sentiments entertained by us, as Unitarian Christians.*

We claim not to have attained to all truth perfection we are aware has no abiding place on earth. But we rejoice that many of the difficulties and embarrassments, which stood in the way of our faith, have been removed;—that a spirit of inquiry is abroad—and that religion has become a subject of the understanding, a subject of discussion, a subject of deep and vital interest, no longer to be taken upon trust. We rejoice that the high authority of creeds and the mighty power of fear, have been broken by the increasing intelligence of the age—that reason has taken its high stand, and that under her guidance, and aside from human formulas, and human inventions, may be seen the works and the word of God, in sweet communion, each confirming the other, and together, proving their author divine.

One reason, in the opinion of your committee, why we should endeavor to spread our religious opinions, is, that we believe them true.

Truth is to be prized, because all our opinions founded in truth, are absolutely removed from the possibility of disappointment; while on the other hand, all error must of necessity eventually fail us, and therefore there can be in it no consolation, no happiness, nothing substantially good, or in any degree capable of benefiting a mind destined to outlive all vicissitude and change—to rise superior to all error—to come to the knowledge of that truth, which is eternal, and which alone is capable of filling the vast capacity of the human soul. These are some of the reasons why we value truth. And since there is peace in believing this truth, it becomes our sacred duty to lead others, whom we believe to be in error, to the enjoyment of this peace; and, consequently, to the knowledge and adoption of our own peculiar views,—for the simple reason that these views with us are truth.

Another reason, with your committee, why Unitarians should endeavor to disseminate their religious opinions throughout the community, is, that they may be instrumental in checking the rapid progress of skepticism and infidelity in our land.

Man by nature is a being formed for religion; all the higher aspirations of his mind speak of eternity. Earth cannot circumscribe his ideas. His inquiries extend beyond the grave. The idea of God is everywhere a natural sentiment in the soul of man. The thought of final extinction produces within him an emotion both unhappy and unwelcome. Time is too short, infinitely too short, for the full developement of the powers of his mind. The longest life, and the most unwearied application to mental improvement, gives him but a glimpse of the vastness of his own faculties. The field opens before him, and the conviction fastens on his mind, that man is immortal, or, that God in the creation of man, has acted without object or design, by giving him a germ of intellectual strength, capable of infinite extension, but giving neither space nor opportunity to unfold, or bring into action its latent powers. From these facts, it is evident that man is naturally predisposed, by the voluntary teachings of his own mind, to listen to the voice of God and revelation. How then is it that skepticism and infidelity prevail so alarmingly in this land of Bibles and Christian liberty? God forbid that we should be uncharitable; but we have deep convictions, and feel a strong sense of duty on this subject. We do believe that one great cause of skepticism and religious doubt may be traced to the popular theology of the day.

So long as men received their religious faith implicitly from their religious teachers, these false and absurd notions did nothing to create infidels. But now, when men everywhere dispute the authority of those, who would understand and believe for others:—when reason presides and inquiry is zealous, absurdity and contradiction must be rejected as false. When men who are alive to the subject of religion, and who study God in his word and in his works, are presented with a system of theology, which, at a single blow, strikes down at once and forever, all those exalted views of the character of Deity, which nature, with her ten thousand tongues, has every where ascribed to its author; when his unity is destroyed, and the great first cause is divided into parts, each of which, we are told equals the whole—thus contradicting a self evident and most simple truth—in short, when reason is silenced or rather sacrificed, and God is represented as possessing those qualities and dispositions, which, in man, are universally accounted cruel, and despotic and detestable—and when man is set forth as a being, whose existence has been bestowed upon him without his knowledge, agency or consent, an existence too the most momentous and appalling and which to a portion of mankind at least, will result in an eternity of unutterable anguish of soul, and all this it is said is in perfect accordance with an unalterable decree of a God of infinite goodness, and mercy, and by him fixed from all eternity, without reference to character or conduct in man;—when these doctrines, and others of similar character, are presented to enlightened minds as a revelation from Heaven, is it a matter of surprise that men should doubt, notwithstanding faith is more natural to him than unbelief? Are we not rather astonished and confounded that men of enlightened minds and benevolent hearts, should not only hold these doctrines as true, but hold also that *faith in them is essential to* salvation?

It is with a degree of unwillingness that your committee have alluded to the prevalent religious opinions of the day, lest it should be supposed they condemn those, who hold them. They condemn them not. The right of private judgment they consider one of the most sacred rights, one of which we may not be deprived, and which we would not take from others. But we have thus briefly alluded to those opinions, in support of our remark, that infidelity in a great measure may be traced to those manifestly false views of the designs and purposes of God, and of the duty and destiny of man.

Let us therefore, to the end that we may reclaim some from infidelity, and prevent others from falling, who are tottering on the brink of unbelief, do what in us lies to give a general diffusion to the system of faith we have embraced.

Unitarianism needs only to be known and understood to be cordially received by thousands, who are anxious to be led into the way of truth.—Yes, thousands there are, whose hearts recoil at the idea of infidelity; who contemplate it with feelings of solemnity and dread; who sit pondering upon the vast vortex, which is destined to swallow up the last hope of man, and to extinguish, by one fatal transition, all those indescribable emotions, all that pleasing consciousness, to which we have given the name of life. O how chilling, and lone and dreary is the idea of certain eternal death! What a gloom broods upon the mind, when it anticipates the hour, in which not only the poor heart shall faint and die, but when every faculty of the soul shall perish! This is infidelity, or a want of faith in Christ, and the resurrection. And as we said, there are thousands, who shudder at the thought that it may be true;—but still for want of a better and more rational faith, for want of knowledge in the simple, scriptural and natural truth as believed by Unitarians,—as taught by Christ and his apostles in the New Testament, and as legibly written by the finger of God, throughout the vast volume of nature, and confirmed by all the benevolent affections of the soul; —for lack of knowledge in this, there are thousands verging towards that point, which offers no alternative but infidelity, or the faith, to which we have alluded—the popular faith of the day. Many of them will of necessity embrace the former. Not that they actually prefer Deism, to Christianity, even when disguised and disfigured by the false doctrines, which are coupled with it, as it prevails among them; but simply because the understanding of man is not subject to his will; —because the intellectual powers of the mind act on testimony, independently, and regardless of the will. Men of necessity, must believe facts, however much they may tear their hearts, mar their peace, and destroy their hopes, when the evidence of those facts convinces the understanding, even if, in truth, the whole statement should be false; and so on the other hand, they cannot receive any thing as true, against evidence; any thing, which is unsupported by testimony; no, not even if the salvation of their souls should be the reward of their faith.

Now it is in accordance with these great principles of action, these absolute laws of mind that thousands of our countrymen, more especially in the western states, reject the popular theology, and embrace infidelity. They would with all their hearts embrace christianity, if they could receive it in its purity. But the natural promptings of the human soul, when unshackled by the prejudices of education, proclaim against any system of religion, which impeaches the goodness and implicates the character of God.

Let us therefore, members of this association, as we value the peace of mind and tranquillity of soul, which we derive from our holy religion, strive to advance the object of our institution by a general dissemination of our principles and views; and thus not only disabuse the public mind, with respect to the gross and wicked misrepresentations of our doctrines, so industriously circulated by our opponents, but, at the same time, put into the hands of the inquiring multitudes after truth, a system of faith and practical religion, which rests upon the authority of God, is supported by the plain teaching, and unambiguous language of the Bible, appeals to, and is approved by reason, that great criterion, with which God has provided the human mind for the discovery of truth,—and is perfectly in harmony with that sublime and most sensible exhibition of divine goodness, wisdom and power, which speaks so audibly and powerfully from the works of God to man, the child of God.

In conclusion then, and by way of encourage-

ment, your committee would remind you, that as you proceed in the good work, the obstacles will retire. They must give back to the force of truth. And we would venture to predict that the progress of Unitarianism for any given time to come, will far outstrip that of the same term now past. The reason is obvious. Almost all the Unitarians of the present time are Unitarians by actual conversion, they have been trained with different views from those now entertained by them; views instilled into their minds, from earliest recollection; and with those views, they imbibed the notion that the creed and the catechism, were but other forms of God's word. True, they occasionally felt the flickerings of doubt crossing their minds in moments of contemplation, but they repressed these honest misgivings, as unhallowed disturbers of their peace. Thus they came forward into life, with the impression that religion was any thing but a subject of inquiry; they placed the whole of this momentous concern out of, and beyond the jurisdiction of reason.

Thus it is that men, by a natural but unaccountable predilection, feel a sacred reverence and awe for opinions and customs, which have been entailed upon them by their fathers. And without calling in question their utility or propriety they adhere to them, as an inheritance coming down from early time. And when these opinions, as in the case under consideration, affects not only the temporal condition of man, but in their very language the rejection of them is none other than the rejection of eternal salvation,—when this is the case, we should expect men to hesitate, ere they renounce their old faith. And so the fact shows; men have hesitated and have felt and expressed an unwillingness to comply with their own convictions, and that too from the deep respect they have for the faith of their fathers, until, by the power of truth, they have been made willing. But this disadvantage, under which Unitarianism has been laboring, and is still laboring, is fast passing away. Our children are now educated in the belief of the truth as we understand it. The authority of fear is broken up. The empire of reason is established. A great religious inquiry is universally excited. And even the orthodox churches themselves, are from time to time coming forward, and remodeling their creeds, the better to comport with the spirit and advancement of the age.

This obvious change is regarded by some of our orthodox friends with jealousy, and an obvious desire to repress the good work; hence new modes of proceeding are resorted to, new methods for the production of revivals, have been invented; various and continued exertions are in operation to arouse the passions, and enlist the feelings,—thus aiming to accomplish by human means and human agency those ends, which they at all times declare can only be effected by the workings of Almighty power.

We would do nothing to impede these measures but would rather rejoice in their existence, could we witness in their results the effect, which true religion every where produces, namely, the improvement of man in holiness and happiness.

But there is one mode of attack, recently employed against Unitarian Christianity, which your committee would briefly notice. We allude to the unjustifiable and wicked assault upon the opinions and even character of our ministers in general, and of some few individuals in particular, who have been publicly named and wantonly traduced. Individuals, whose moral worth, refined piety, and sincere devotedness to God and duty, have been a theme of admiration with christians of various sentiments both in this country and in Europe. Certainly that cause must be a desperate one, which cannot be sustained without resorting to calumny so unchristian, or to use a term more appropriate, so *base*. And that controvertist, who has been so straitened as thus unconsciously, but nevertheless unequivocally, to acknowledge the weakness of his cause and the certainty of his defeat, deserves the pity of every liberal mind; for liberal minds glory not in the frailty of human nature, nor will they triumph in the defeat of those whose spiritual pride has led them to denounce the most exalted attainments in human virtue and goodness, merely because those qualities are found in individuals whose opinions differ from their own.

We allude not to this, because we are apprehensive for the cause of virtue and truth; but merely to show the power of error and false principles over the human mind.

We would not even express surprise that minds so highly charged with mistaken and fiery zeal, as to exclude that knowledge, which is the basis of sound judgement, and the only directory to valuable and practical truth, should, when driven from all tenable ground, resort to measures at once so perfectly unavailing, and completely destructive of the only interest they are laboring to support. Although such a course must be regarded as the offspring of a reckless and bigoted infatuation, still one plea can be urged in palliation of it,—it is not without a precedent. All past experience, the history of the world shows that such men have not been wanting in every age. The discoverers of truth, in every department of human knowledge, have been quickened in this upward and glorious career, by the persecution of ignorance and superstition. The most glorious achievements of human genius—the most splendid acquisitions to human science, and all valuable discoveries in important truth, have come forward to enlighten and bless mankind through storms of relentless persecution, proceeding from infuriated adherents to exploding theories. Witness the mighty and apparently almost overwhelming torrent of opposition, which reared itself against that mightier and all prevailing institution, which brought life and immortality to light. Witness the fate of its great founder, notwithstanding his sanctions were from Heaven and his credentials divine,—those could not protect him against persecution and death.

In view of these facts, the advocates of truth at the present time, will disregard the clamor and abuse of excited foes, remembering they are human, and that humanity rarely sustains itself with composure, under a consciousness that a favorite cause is withering in its hands, notwithstanding its efforts to uphold and support it have been long and desperate.

Finally, since the principles of Liberal Christianity depend not on the clamor of noisy excitement, but on the diffusion of knowledge and the growing intelligence of the people, let us manfully declare our convictions, with the reasons for our hope, in the joyful assurance that the mightiness of truth will prevail, with no less certainty, than the purposes of the Eternal.

Respectfully submitted, in behalf of the Committee.

ANDREW LUNT.

FOR THE CHRISTIAN REGISTER.

"THE BLACKS AT CINCINNATI."

This is the superscription to an interesting article in the Register of May 10, quoted from the N.Y. Evangelist, the closing words of which are the following. "But why need I go on? Who will heed the cry of the oppressed? My soul sickens as I ponder over these *legalized* cruelties."

Perhaps this correspondent of the N. Y. Evangelist, may see and dare to read the Register; I will therefore answer his questions, hoping to inspire him and other friends of humanity with more courage, patience, and perseverance.

"Why need I go on?" If such mysteries of iniquity have come to your certain knowledge, it is your duty to reveal them to others. "Who will heed the cry of the oppressed?" O my friend, no doubt, many will listen to it with a "greedy ear," and with bowels of compassion. You own that *your* soul sickens as you ponder over these *legalized* cruelties. Depend upon it, there are congenial souls around you, who can and will be touched by scenes of suffering and sorrow, if faithfully represented. The people generally, know almost nothing about the condition of the blacks. "What the eye views not, the heart rues not." It belongs to those who are acquainted with circumstances and facts, which show that the negroes are wronged and oppressed, to communicate the intelligence. Many will read, and some few at least will have their sensibilities touched. Slavery will be abolished, when the iniquity and the evils of it are distinctly and generally known. A large proportion of our fellow citizens are yet to be enlightened in regard to this subject. When they shall have received the mournful tidings, they will feel—they will sympathize—they will act. Let us not despair. Let us courageously and hopefully *persevere*. Consider how much has been done, within a few years past, to meliorate the condition of the negro, not only in this, but in other countries also. Consider how much is now doing. Thousands are interested in this holy cause now, who were ignorant or indifferent about it, a short time ago. O many will yet heed the cry of the oppressed. Some Wilberforce will rise up among us, and will dare to stand up before the rulers and legislators of our country, and plead the cause of the oppressed.

J. F.

CHRISTIAN REGISTER.

BOSTON, JUNE 7, 1834.

SUNDAY SCHOOL SOCIETY.

The annual meeting of the Sunday School Society was held on Wednesday evening 28th ult, in the Congregational church in Federal street, Dr J. F. Flagg, in the chair.

The meeting was opened by prayer by Rev. Mr Farley, of Providence. After prayer the following hymn, composed for the occasion by Dr Thomas Gray jr, was sung with great animation and effect by Sunday School pupils from the various religious societies, under the direction of Mr Kingsley.

HYMN.

Father! Thou bad'st us come—
Earth's little ones, we raise the grateful strain
To him who made, who blessed us;—not in vain
Seek we our Father's home;
And to the silent sky,
Bending in light above, while all things fair
Send up their solemn mingling incense there,
Lift we our praise on high.

Lord! the young heart is Thine—
Teach it to glow in joy's resplendent hour
With grateful love to Thee, all-bounteous Power,
Whose smiles around us shine:
Teach it in trusting prayer
To turn to Thy bright world,—when called to know
With what deep trembling, Love must dwell below,
—Earth's partings come not there.

What though the cloud by day
Darken our footsteps on the homeward road;
Thro' the dim pathway that the Saviour trode,
Thou wilt illume our way.
Did not that cloud of yore
Flame into brightness when the night drew nigh?
Still beams its glory in the solemn sky,
When joy's bright hour is o'er.

O! Thou who hearest prayer,
Tho' stormy thunders shake the astonished deep,
Or hushed, her starlit waves in silence sleep,
Whose ear is open there,
Hear now thy children's cry;
On taught and teacher thy rich blessings pour;
And when their home is found on earth no more,
Bright be their place on high.

A very interesting Report was read by Edward Blake Esq. Corresponding Secretary. It appears by the report that in answer to a circular issued by the Directors in April last, accounts have been received from sixty one Sunday Schools, nine of which have been reported now for the first time. The Report contained many interesting and instructive extracts from letters received by the Directors from the various Sunday Schools connected with the Society. Of these various extracts it would be almost impossible to give an abstract; and as the Report will soon be printed, we shall not attempt it, and shall only give by permission, the concluding paragraph.

"The Directors of the Sunday School Society will, in conclusion, express their thanks for the very full and satisfactory reports which have been received in answer to their circular. And it affords them great pleasure, to be able to present at this meeting the views and opinions of so many interested and experienced guides in Sunday School teaching. And in the language of one of the Reports, the Directors will say, that we have much to encourage us in this great and good work; parents are awakening to a greater interest, the sympathy of the good and virtuous are with us, but above all we have the assurance of Him whose word never fails, that we shall assuredly 'reap, if we faint not.'"

After the reading of the Report Mr CHARLES F. BARNARD moved its acceptance, and addressed the meeting at some length in a very animated and forcible manner. He expressed the satisfaction he felt in the evidence which the Report gave of the encouraging progress of Sunday Schools. He spoke of the importance of Sunday Schools to our freedom, virtue and salvation as a people, and called upon our young merchants, young lawyers and all our young men and young women, to come forward and lend their aid and countenance to the Sunday Schools.

Rev. PROFESSOR WARE Jr, of Cambridge seconded the motion for the acceptance of the Report, and favored the meeting with a few appropriate and earnest remarks on the importance of Sunday School instruction, and adapted to awaken our young men and young women to a sense of the advantages and duty of engaging in the labors of Sunday School instruction.

The report was unanimously accepted.

Dr J. F. FLAGG, President of the Society then addressed to the meeting a few remarks suited to the occasion, and invited any gentlemen present who felt disposed to address the meeting.

Rev. Mr RIPLEY of Boston expressed the satisfaction he derived from the reading of the Report. It was cheering to listen to the accounts it furnished of the flourishing state of the Society. There were dangers, however, growing out of this very prosperity, against which he wished to caution the friends of the institution, and in reference to which he submitted the following resolution.

Resolved, That the thorough preparation of teachers is indispensably necessary to the success of Sunday Schools.

In the course of his eloquent and forcible remarks upon the resolution, Mr R. said, if the cause of Sunday Schools is to be sustained and carried forward, teachers must be thoroughly prepared for the business of instruction. Whenever our young men and young women have been requested to engage as teachers, the universal reply has been that they did not feel qualified. This reply often proceeded from genuine modesty, and it was a favorable indication, as it would probably lead to suitable efforts in acquiring the requisite information. These efforts must be made. The purpose of this teaching is to acquaint the pupils with the Bible. To do this the teacher must himself obtain a thorough acquaintance with its history and its antiquities, as well as with its doctrines and its spirit. To promote this object Mr R. recommended to the attention of Sunday School teachers several books, and among others Robinson's edition of Calmet's Dictionary of the Bible, and Mr Bulfinch's late publication on the "Holy Land and its Inhabitants." But even a thorough acquaintance with the Bible is not everything. The teacher may have all knowledge, but unless his heart is in the work, his labor will be comparatively in vain. He must love children—must love them as immortal beings. Such love for them is essential to success. We must love them as Jesus loved them, and we shall then carry them forward in their moral and religious attainments. This duty Mr R. enforced by alluding to the beautiful lesson of love and faithfulness given by our Lord to Peter, when he said, "Feed my lambs."

Mr R. further urged the importance of thorough preparation for the business of teaching, by referring to the fact that a large amount of the zeal, energy and piety of our young men and young women is engaged in this work. It is the part not only of wisdom but of duty, that they be so instructed and guided as to render their labors in the highest degree efficient. The business of Sunday School instruction is one in which the highest attainments may be turned to account, and one which is not unworthy of the most exalted and cultivated minds.

Mr ROBERT C. WATERSTON of Boston, submitted the following resolution.

Resolved, That Sunday Schools are of immense importance to the vicious poor, and peculiarly calculated for their good.

In reference to this resolution Mr Waterston, spoke of the peculiar exposure and temptations of the children of the vicious poor, and urged with great earnestness, eloquence and power the duty of efficient measures for their rescue from the degraded and perilous condition in which they are placed, and to fortify their minds and hearts against the contaminating and poisonous influence of evil examples and principles.

Towards the conclusion of his remarks, which were listened to with the deepest attention and interest, Mr W. spoke of the Bethel Sabbath School, for the children of seamen, with which he had been some time connected. The average number of pupils was 100. Most encouraging evidence had been received of the salutary effects of the school, even on the children of infidel and atheistical parents. It was amongst the poor that the blighting influence of infidel principles was spreading, and in view of this fact Mr W. appealed with great earnestness and apparent effect to those present to give their support to Sunday School instruction, that most noble of all our charities.

Rev. JASON WHITMAN, Agent of the Unitarian Association, next addressed the meeting. He submitted the following resolution.

Resolved, That Sunday Schools are to be regarded not as substitutes for, but as aids to parental instruction.

This sentiment Mr W. enforced with much power and earnestness. The faithfulness of others in no respect diminishes the obligations of the parent. The solemn duty is still as much as ever binding on the parent to watch over the minds and attend to the religious culture of their children. The lamentable fact that too many parents employ all their energies in amassing wealth for their children, while they neglect their obligations to them as moral and immortal beings was forcibly brought to view, and its evil and sin exposed and rebuked.

Mr W. set forth in a clear light the motives which should influence parents generally to take an active interest in Sunday School instruction, and to second and give efficacy, by instruction at home, to the good lessons imparted at school. The example of parents, said Mr W. was all important, and he should feel himself false to his duty, if he did not earnestly warn parents to see well to their example,—that it do not counteract the good influence excited by the Sunday Schools. Let parents generally come forward to the aid of Sunday Schools, and heartily cooperate by example, by precept and their own active engagedness, with those who are laboring for the good of their children, and their efforts must be crowned with the most joyful success.

Rev. Mr MILES of Hallowell, submitted the following resolution.

Resolved, That Sunday Schools are eminently calculated to awaken in teachers and in pupils exertions to redeem mankind.

We have evidence of this, said Mr Miles, in the facts presented through the Report. Though the establishment of Sunday schools is of recent origin among us, a remarkable interest has been awakened in the subject, of which the presence of this large assembly is ample proof. This spirit should be nourished. Our benevolent feelings, like every other part of our constitution, must be educated in order to render them in the highest degree active and efficient, and it is through the Sunday schools, more perhaps than in any other way, that we are to awaken the young to philanthropic effort. Nor is this good effect confined to the young. The benevolent energies of men in the various periods of life, will be awakened in behalf of the poor and the suffering of all descriptions, by becoming attendants on Sunday schools, and interested in their purposes and operations. The spirit of philanthropy increases, as a sympathy is indulged in the wants and sufferings of our fellow beings. It was in this way that the illustrious Howard became so thoroughly interested and devoted in the work of alleviating human want and suffering. Let us then exercise and cultivate the benevolent feelings, and we shall have cause to hope that many like him will be brought forward to benefit and bless the world by their beneficent deeds.

Mr Miles was followed by Mr G. F. Thayer, of this city, in some brief remarks in regard to the books of instruction to be sought by Sunday school teachers.

Rev. Mr FARLEY, of Providence then rose and addressed the meeting briefly, but in a very animated manner, and adapted to impress deeply on the minds of those present the valuable sentiments and suggestions advanced in the Report and by the several speakers of the evening, and to awaken in all a solemn purpose to devote their best energies to the advancement of the great and important work of Sunday school instruction.

The meeting was then closed by singing the doxology—"From all that dwell below the skies" &c.

It was one of the most agreeable and profitable meetings the Society has ever held. All present seemed to be impressed with the importance of the great work which the Society was benevolently laboring to promote, and to be animated with a desire and purpose to do what they might to strengthen the hands and encourage the hearts of those who have entered upon it so earnestly and given themselves to it so perseveringly and devotedly. We devoutly hope and pray that the good impressions of that evening may not be soon effaced, and that we shall have the satisfaction of witnessing, at the next anniversary, their happy and joyful fruits, in the increased and increasing prosperity and usefulness of the institution.

"CONSEQUENCES OF INTOLERANCE"

Under this title a correspondent of the Atlas gives in that paper of Monday last the following article.

The Massachusetts Convention of Congregational Ministers, which met the other day in this city, embraces all the Congregational clergy (both *Orthodox* and *Unitarians*) of the Commonwealth, and furnishes the *only* occasion on which the two parties, into which the Congregational clergy have been for several years divided, ever come together. The only circumstance which still induces these reluctant fellow christians to continue the union, is the existence of a fund for the relief of clergymen's widows, upon which neither party is willing to loose its hold. This fund is, or has been, assisted by a collection taken up at the annual sermon, which collection till within three or four years always amounted to five, six or seven hundred dollars. Since the unhappy schism in the Congregational church, the spirit of comity had till lately so far prevailed, that the preacher of the annual sermon was chosen *alternately*, from either party; but two or three years since, the Orthodox, who outnumber the Unitarians, came to a solemn conclusion that they could not conscientiously listen to a Unitarian discourse. They have since chosen the preacher always from their side. The Unitarian laymen, who had furnished the greater part of the annual collection, indignant at this conduct, have gradually ceased to attend the sermon, and the collection has dwindled down to the paltry sum of some *seventy dollars*. The sufferers are only *forty poor widows*, the beneficiaries of the charity, which now that it has been taken into exclusive custody, seems not to attract so much notice as some more *sectarian* objects.

The subject of the above article is also taken up by a correspondent of the Evening Gazette, in which, on Saturday last we have the following remarks.

CONVENTION.

The Massachusetts Convention of Congregational Ministers met, as usual, on Wednesday last, and the annual sermon was preached on Thursday in the Brattle street church, by Rev. Samuel Gile of Milton.

The collection for the destitute widows and orphans of deceased ministers was only $69—in addition to fifteen dollars specially appropriated to three different individuals. This is the smallest collection that has ever been taken. It has been gradually decreasing since the days of exclusiveness and intolerance, till it has sunk to its present melancholy state. In former years multitudes of the liberal and pious among us, lovers of good men and of good things, friends of the widow and fatherless, but friends also of Christian charity and good fellowship, were eager to attend that service and to contribute, not their mite only, but of the abundance which God had given them. Such are found there no longer. They refuse to mingle their sacrifices of benevolence with the sacrifices of uncharitableness; and the consequence is, that a collection, which was once large and munificent,—seldom less than four hundred, more frequently five, and in some memorable instances, exceeding six hundred,—is now so small as scarcely to yield two dollars a share to its dependent and expecting applicants.

We exceedingly lament this, and yet more do we lament the spirit, that produces it: that this spirit too is still maintained, notwithstanding the stern rebukes which for these ten years past it has been receiving from a benevolent but offended community. At this last convention two more Orthodox preachers were appointed for the two coming years; and thus it is evident that the orthodox members of that body prefer what they consider the interests of their party to the relief of the destitute families of their departed brethren.

It is as unnecessary as it will be useless to add much to these remarks. The spirit of intolerance which here annually manifests itself seems to have become inveterate, and so far as the leaders of the party are concerned, this is probably a manifestation of it which they glory in. How far it is the voluntary act, and in accordance with the unbiassed wishes of the majority of the party we believe to be a debatable question. For ourselves we have no doubt, that, separating from the body some fifteen or twenty choice spirits, the remainder of the Orthodox party would readily show to their Unitarian brethren the courtesies due from one Christian teacher to another. This, has probably been the case, from the beginning of the controversy. We believe that a large proportion of the orthodox ministers were brought, rather reluctantly, to act on the exclusive principle, and that there are many of them now who are conscious that injustice has been done to the Unitarians, and injury to the cause of practical godliness, by the example of uncharitableness, bitterness and slander which the leaders of the party have exhibited. To these leaders, who show no signs of relenting, and who continue their war of extermination with their brethren, though a common enemy is advancing boldly and not unsuccessfully among them,—to these leaders it is useless to address ourselves;—but, to the moderate and reasonable men of the party we may and we do appeal, and in the spirit of kindness and christian affection beseech them to enter on a candid and faithful revision of the case, to give up their jealousies, to come among us and learn—which they have not hitherto done—who and what we are, what is our spirit, and what are our feelings, desires and efforts in regard to the great and common cause of Christian truth and holiness. Whether they do this or not, we have no fear, indeed, in regard to the final success and triumph of our principles; for they are so founded in reason, and so written as with a sunbeam on the whole face of scripture, that while reason is what it is, and the simple, unadulterated Bible continues to be circulated, we have a confiding and joyful assurance that they will prevail—that they will go on, as the all-merciful Father intended they should—'conquering and to conquer'—sanctifying and giving light, peace and joy to a degraded, benighted and suffering world. No, it is not because we have any misgivings as to the prevalence of what we value as truth, that we thus address ourselves to our orthodox brethren, but because we believe and feel assured that the great cause of human improvement, sanctification and happiness, which we all desire and labor for, is weakened and retarded by the unholy strifes of its friends.

CORRESPONDENCE.

We give the following extracts of a letter from a respected correspondent at New York.

'I am particularly pleased with those articles lately given in the Register urging the duty of practical piety. The articles signed J. F. commencing May 3 and continued, are in point. I regret that he used in the title the words "to increase the *popularity*." It is no good sign to notice a sect or preacher as aiming to be *popular*. Thus did not Jesus and his apostles. The articles on Vicarious Sufferings interested me much; so also the State of Religion in France. It is important that our public should be kept fully informed of such facts, and especially of the state and progress of Unitarian Christianity in different parts of the world. I have always been pleased with the articles from O. A. B. Dr Cummings' portrait of the Christian preacher is admirable. There is one great fault among some of our preachers. They fall short in not making a close practical application at the close of their sermons; which is no improvement on the practice of olden times. Yesterday we had a good discourse from Mr —— of ——, Acts viii. 36, 37, 38. The object was to show what was required in the primitive church as the profession of faith to designate the Christian. He very forcibly exposed the prescription in requiring assent to other creeds, and pointedly denied the right of requiring assent to such—urged with force the great protestant principle, the right of private judgment, and the right and duty of investigating each one for himself, independently of the opinions of fallible, uninspired men.'

INSTALLATION.—The installation of Rev. Philemon R. Russell to the pastoral care of the Liberal Congregational Church and Society in West Boylston, took place with appropriate solemnities on Wednesday the 21st inst. Reading of the Scriptures and introductory prayer by Mr Chandler of Oxford; sermon by Mr Dean of Boston; consecrating prayer by Mr Allen of Northboro'; charge by Mr Ballou of Mendon; fellowship of the churches by Mr Osgood of Sterling; address to the people by Mr Goldsbury of Hardwick; concluding prayer by Mr Robinson of Hubbardston; benediction by the Pastor.

*** We acknowledge with gratitude, the attention of our correspondents. Several communications are on hand. Some will appear next week, and others in due time.

An account of the meetings of the Massachusetts Temperance Society, Prison Discipline Society and others, will appear in our next.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, May 26, the resolutions reported by the Committee on the Judiciary relative to the Pension Fund, were agreed to, as amended. They declare, that the war department, unless specially authorized by Congress, has no power to appoint agents in any state or territory, where the bank, or one of its branches, exists: that the acts of May 15, 1828 and June 7, 1832, are military pension acts; and the Secretary of War has no authority, by any existing law, to remove the pension agencies, under the last mentioned act, from the Bank of the U. S. and to appoint agents to supersede it in the payment of the pensions.

In the House of Representatives, the day was spent in the reception, discussion and reference of petitions and memorials. A message from the President, transmitting a letter relating to the petition of the descendants of the Count de Rochambeau, together with a petition of the heirs of the Baron de Kalb, was referred to the Committee on Foreign Relations.

In the Senate on Tuesday Mr Webster presented a memorial from Boston, on the subject of schools for seamen, some remarks on which will be found in another part of our paper.

A bill was ordered to a second reading respecting pensions to revolutionary officers and soldiers.

The Senate proceeded to consider the resolution reported by the select committee on the Rhode Island election, declaring Mr Robbins entitled to a seat in the Senate. The resolution was adopted by a vote of 27 to 16, and the Senate adjourned.

On Tuesday, the amendment made by the Senate to the bill reviving the act for the relief of insolvent public debtors, was concurred in by the House. The resolution, for the printing of 30,000 extra copies of the two reports from the committee on the Bank, providing that they shall be attached to each other, was adopted, after a protracted debate, by a vote of 93 to 89. The Coin Bill was next considered. Mr Gorham moved to recommit it, with instructions, making the dollars of South America a lawful tender by tale, under certain conditions. A motion for the previous question was rejected. The bill was considered in committee, by whom it was reported according to the instructions, and passed. The House then adjourned

In the Senate on Wednesday, Mr Webster, from the Committee on Finance, reported a bill repealing certain provisions of the tariff act of July 14th, 1832. This bill restores the provisos relative to hardware and manufactures of brass and copper, which were by the act of March 2, 1833, suspended until June 1, 1834.

Mr Clay rose and said, that, as the morning business seemed to have been gone through, he should move the Senate for leave to introduce two joint resolutions. He had given notice of one resolution, but, on reflection, he had thought it best to prepare separate resolutions, which, as they were short, he would read in his place.

Resolved, by the Senate and the House of Representatives of the United States of America, in Congress assembled, That the reasons, communicated by the Secretary of the Treasury in his report to Congress of the 4th of December, 1833, for the removal of the Deposites of the money of the United States, from the Bank of the United States, and its Branches, are insufficient and unsatisfactory.

Resolved, therefore, That all deposites of the money of the United States which may accrue or be received on and after the 1st day of July, 1834, shall be made with the Bank of the United States and its Branches in conformity with the provisions of the act, entitled "an act to incorporate the subscribers to the Bank of the United States," approved the 10th April, 1816

The resolutions were accompanied by some explanations and spirited remarks by Mr C. The resolutions were afterwards read and ordered to a second reading. After attending to executive business the Senate adjourned.

In the House of Representatives on motion of Mr J. Q. Adams, the use of the Hall was granted for a public meeting, for the relief of the Polish exiles. The reports on the Kentucky election were taken up, and debated during the residue of the day, without taking any question, and the House adjourned.

In the Senate Thursday, a resolution offered by Mr Preston, calling on the War Department for informaiton relative to pensioners and pensions, was considered. The Senate went into the consideration of executive business, during the remainder of the sitting.

In the House of Representatives, Mr J. Q. Adams obtained unanimous leave to submit the following resolutions, which were ordered to be printed, and which he intends to offer as a substitute for those reported by the Bank Committee.

Resolved, That the Select Committee of this House, appointed on the 4th of April last to investigate the proceedings of the Bank of the United States, be discharged from the further consideration of the subject referred to therein.

Resolved, That in the transactions to the said Committee with the President and Directors of the Bank of the United States, as set forth in the Reports of the Committee, and in the Correspondence annexed to the same, no contempt of the lawful authority of this House has been offered by the said President and Directors of the Bank, or by any one of them.

Resolved, That any order of this House to the Serjeant at Arms to arrest and bring to the bar of the House the President and Directors of the Bank of the United States, or any one of them, to answer for an alleged contempt of the authority of the House, as proposed by the concluding resolution offered by the Report of the Majority of the said Select Committee, would be an unconstitutional, arbitrary, and oppressive abuse of power.

In the Senate on Friday, May 30th, the bill to regulate the value of certain gold and silver coins, was twice read and referred. The bill for the better organization of the Marine corps was ordered to a third reading, after being amended by abolishing the right given to brevet rank by ten years' service in the army generally, as well as in the marine corps. Several bills of no general interest were acted on; and the Senate adjourned.

In the House of Representatives, the Speaker announced his intention to resign the chair on Monday, in consequence of ill health. The subject of the Kentucky election was considered, and Mr Letcher spoke at length, in vindication of his claim to a seat. When he concluded, the House adjourned.

In the Senate on Saturday, May 31st, no important business of a public character was transacted.

In the House of Representatives, the question of the Kentucky election occupied the principal part of the day, without any final decision having been made. It was believed however that the question was substantially decided in favor of Mr Letcher.

Choice of a Speaker. By the Journal of the House of Representatives, at Washington, for Monday, June 3d it appears that Mr Speaker Stevenson has resigned the chair, having been nominated by the President as Minister to England.

On proceeding to the choice of a new Speaker, Mr Bell of Tennessee was elected. The other leading candidates for the office were Mr Wilde of Georgia, Mr Polk, of Tennessee, and Mr Southerland of Pennsylvania.

GENERAL INTELLIGENCE.

Schools for Mariners.—Our readers will read with interest the following remarks of Mr Webster on presenting a memorial in the United States Senate, on the subject of appropriation for the instruction of mariners.

Mr Webster said that, for some years past, the attention of the community, in which he resided, had been strongly drawn to the condition of that useful class of citizens, the Mariners. It has been thought well worthy an effort to elevate the character of that class, by affording means of instruction, and inspiring higher moral feelings, and a greater degree of self-respect. It has been thought desirable to impress on them a sense of the value of property, the virtue of economy, and the preservation of their dearly earned means of living in Savings Institutions, and other ways. This class is numerous, it is important, especially in time of war; its members are exposed to peculiar temptations and dangers; and have, therefore, always been regarded as objects of unusual legislative care. Gentlemen who have entered into these views, in regard to this portion of the community, had found their objects much assisted by the efforts of a man, whom he thought it but just to mention, with respect, on this occasion; he meant the Rev. Mr Taylor, a man of uncommon talent, of peculiar and appropriate eloquence, and well acquainted with the general character and habits of those to whose moral and religious improvement he has devoted the labors of his life.

I have now, said Mr W. to present to the Senate a most respectable memorial on this subject. It urges upon the attention of Congress the importance of education, and knowledge, and good morals, in this great class of citizens; and since they are so much connected with the commerce of the country in peace, and so necessary to its protection in war, they suggest that, out of the duties collected from that commerce, common schools may be established and maintained, in the maritime towns, for their instruction in common learning. I find this memorial signed, sir, in the first place, by several high officers in the State Government, next by the municipal officers of the city. I find next, sir, nearly the whole body of the clergy of the city, of all denominations, uniting in this benevolent and truly philanthropic object. I see, too, a column of the names of ship owners; another of the names of master mariners and seamen; and, finally, a long list of other citizens.

I am happy, sir, to be the organ of presenting this subject to the consideration of Congress, not only on account of the great respectability of the signers of the Memorial, but also on account of the subject itself, which cannot but be admitted to be one of importance and interest. I hope it will receive the deliberate consideration of the committee, as I think the time has come when there is a strong and just conviction, widely prevailing, that a melioration is both desirable and practicable, in the condition, character, habits, morals, and happiness of this indispensable portion of the nation's strength.

Frost.—The severity of the weather during the last four weeks, of which so many accounts have reached us from neighboring states, appears to have been experienced in every part of the country. In Vincennes, Indiana, on the 3d of May, ice was found half an inch in thickness, and the buds of the forest trees were much injured. In Jackson, Mo. and Vandalia, Ill. at the same time, vegetation of all kinds is said to have been completely cut off In Charleston, Va. on the 17th, the forest trees appeared as if fire had passed over them.—*D. Adv.*

Jubilee at Jamestown.—The 227th anniversary of the landing of the first colonists of Virginia, was celebrated at Jamestown on the 24th inst About two thousand persons were present, and among the distinguished guests, were Messrs. Tyler, Poindexter and Tipton of the Senate of the U. S. The devotional exercises at the Church were performed by Rev. S. R Kolloch, and an eloquent address was delivered by Moreau Bowers, Esq. The festivities of the occasion terminated with a ball in the evening.—*D. Adv.*

The Locusts.—The music of the locusts, (says the Baltimore Patriot of May 22, commenced this morning in all the groves in the Western precincts of our city, and it is really worth listening to; for my part, I was delighted; and so were all the *birds*, for they hushed their notes, and appeared to listen to the concert of the new comers with much admiration Even the cat-bird ceased its song, and the little wren its chirp, to give ear to the *septemdecimal* music of the Locusts

Union of the Constitutional Parties.—A "Suggestion" has been offered in one of the Southern Journals, which is thus explained in "Poulson's Daily Advertiser," with the remark that it is justly entitled to the serious attention of all true patriots.

It has for its object the union of all constitutional parties, in support of acknowledged CONSTITUTIONAL PRINCIPLES, ON NEUTRAL GROUND, and to the entire exclusion of ALL personal predilections. The means proposed for the accomplishment of this object, are these:

That a Convention of the members of Congress, in the capacity of private citizens, be held before they separate. That they agree upon certain principles of national reform, which will rescue the constitution from the peril in which it now stands, and secure, for the future, a safe administration of the government. That they recommend to the people to organize on such principles, and to form their tickets for men pledged to their support. That State and District Conventions be formed on the same principles, by which, concert of action and a complete organization of THE PEOPLE, will be secured throughout the whole Union.

The Mormonites.—The Mormon war in Missouri (says a Western paper,) is about to be renewed A fanatical leader, styled General Joe Smith has sent forth, in the form of a circular, his pretended revelations from on high, requiring the aid of the faithful to "expel the infidels from the Holy Land." About 500 are said to be on the move, and they are armed with dirks, pistols, guns, and other hostile weapons The prophet, it is said, has a sword more than four feet long, and professes an expectation of sharing the fall of a martyr in the coming contest.

England.—London papers of May 4th, have been received in New York.

Mr O'Connell's proposition for a repeal of the union, has been rejected in the House of Commons by a Vote of 485 against 38, and in the House of Lords unanimously.

At Drumcolloher, in Ireland, the tithe collectors had been resisted. The rioters were attacked by the military, and about 20 persons were killed.

The following items of intelligence have been gatherd from the English papers.

"The sum of £400,000 in silver had been shipped to Calais in one week by a single capitalist, and very large sums to other parts of the continent. Lander, one of the travellers in Africa, has been murdered in the interior, on the Niger. A ship left London on the 26th of April for New York, with 250 passengers, principally farmers from Norfolk and Suffolk, well suplied with means of purchasing land, and conducting agricultural operations in this country. The British ship Canopus was under orders at Devonport, to convey 12,000 stand of arms to Corunna. A vessel, chartered by the Emigration Company, had sailed for New South Wales, with about 300 young women on board."

France.—The following intelligence we give in the condensed form in which it appears in the Boston Daily Advertiser.

The French Chamber of Deputies was expected to close its session on the 10th of May. In that event, the elections will probably be completed by the end of June, and the New Chamber will meet in Septemper or October. There is no reason to believe that the Ministerial strength in it will be less than it is at present: it was thought that about thirty Carlist members would be returned, in consequence of an alliance, recently formed, between that party and the Republicans. An interesting debate had arisen on the question of relinquishing the possession of Algiers, and was not terminated at the last dates.

M. de Chateaubriand had announced himself to the electors of Lille as a candidate for election to the Chamber of Deputies. Indemnity has been solicited by the people of Lyons of the Government for losses sustained during the late disturbances The city of Paris has been compelled to pay for certain damages and losses, during the late revolutionary movements. There is no intelligence of any more recent interruption of tranquillity, in any part of France.

Spain.—The following are said to be the most material stipulations in the treaty which is stated to have been recently concluded between Great Britain, France, Spain and Portugal.

Spain agrees to send an army into Portugal to aid the cause of Donna Maria. Don Pedro binds himself to expel Don Carlos from Portugal, and to puplish an amnesty in favor of the adherents of Don Miguel, who shall, within a limited time, desert his cause: Great Britain is to lend the aid of her navy, to co-operate with the land forces of her allies: and France is to contribute such aid as the other parties may require. It should be observed, however, that these accounts are not derived from the ministerial papers, but no doubts are expressed in regard to the existence of the treaty.

The disturbances occasioned by Don Carlos still continue. One of the papers says, the political state of the Northern Spanish provinces is such as to forbid the expectation of a speedy termination of the struggle. The city of Saragossa has been the scene of serious troubles. —Several of the National Guards were assassinated by the Carlists with poniards; upon which the Liberals put to death all the royalist volunteers who could be found in the city.

Portugal.—The cause of Don Miguel is represented as in a wretched state, and his force rapidly diminishing by desertion. The accounts from Lisbon are to the 22d of April, and those from Oporto to the 25th. Some hopes were then entertained, that Lord Howard de Walden and Baron Mortier would be able to effect an accommodation between the brothers. On the 15th, the Duke of Terceira was at Murcia. He had driven Cardozo before him, and had taken possession of Regoa. Napier was blockading Figueira. A new attack had been made on St. Ubes by the Miguelites, but without success. The Pope has excommunicated Don Pedro, and all his adherents; in consequence of which, the Portuguese government threaten to relinquish all connexions with the Court of Rome. Don Pedro has reduced the duties on all foreign goods imported into Portugal, to 15 per cent.

Germany.—Accounts from Vienna to the 20th of April state, the intelligence from Lyons had prevented the adjournment of the German Congress. Count Munch Bellinghausen, the President of the Germanic Diet, is to be appointed Austrian Minister of State. This Diet had demanded the expulsion of the Polish refugees from Switzerland, a requisition, to which the Swiss were not disposed to submit.

Turkey.—Achmet Pacha has returned from his Russian mission to Constantinople, but is said to have forfeited the favor of the Sultan. The inhabitants of Samos have sent in proposals of submission to the Porte. An order has been issued for the establishment of a local militia throughout the empire. The Constantinople dates are to the 1st of April.

South Africa.—Papers of South Africa to March 14th have been received, from which the following facts and statements are drawn.

Much damage had been sustained by the wine growers, from a powerful South East wind.

A very severe gale occurred at Mauritius on the 20th of January. Much damage was done.

A terrible drought had been experienced throughout the Eastern part of the Colony. Water in many places had failed entirely, springs were dried up, and rivers ceased to run! By the latest accounts, a rain had commenced.

The number of merchant vessels that entered Table Bay during the year 1833, exclusive of coasters, was 298, comprising an aggregate of 96.577 tons. The number during the last twenty five years, is 4086, comprising an aggregate of 1,401,663 tons. Of the whole number, 44 have been wrecked, which is something less than one in a hundred Number of lives lost by all these wrecks, only 10, if we except the slaves lost by the the Portuguese brig 'Packet Real' in 1818. From these facts the Capetown papers infer that in point of security, Table Bay is unsurpassed by any road-stead in the world.

India.—Calcutta dates of Jan. 11th are received. A private letter from Masulpalam, dated 29th Dec. says;

"From the want of rain for some time past the most serious fears are entertained that all the crops in this district will fail, and a continuation of the famine be the consequence. The tanks and wells are almost dry. The division was thinned very much last season and another of like severity will leave the land without cultivators. The Fort is already thronged with starving wretches.—*Jour of Com*

It is reported that a French Missionary had been beheaded at Cochin China, and that three other missionaries were in confinement, and it was feared would share the same fate.

Errata.—In last week's paper, it was stated that 1000 copies each of ten new tracts of the Unitarian Association had been published. We should have said that 5000 each had been published.

In the account of the Sunday School Society, for Rev. Mr Thayer of Beverly, read Mr G. F. Thayer of Boston.

The Treasurer of the American Unitarian Association, acknowledges the receipt of thirty dollars from the Ladies of the First Parish in Taunton, to constitute their pastor, the Rev. Andrew Bigelow, a life member. May 27.

MARRIAGES.

In this city, on Wednesday, by Rev. Mr Young, Mr Ephraim Atwood, of Wareham, to Miss Adeline Smith, of Boston.

By Rev. Mr Parkman, John A. Stevens M. D. of Cambridge, to Miss Sarah Ann Dickinson, of Boston.

By Rev. Mr Ripley, Mr Nath'l N. Bates to Miss Susan, eldest daughter of Jared Lincoln. Esq.

By Rev. Mr Gannet, Mr Charles Hood to Miss Mary Ann, daughter of Thos. Crehore, Esq

At Trinity Church, Mr Fred. H Stimpson to Miss Susan S. daughter of Rev. Dr Eaton.

In South Boston Mr Jeremy Drake, Cashier of the Franklin Bank, to Miss Eunice Dean.

In Watertown, Mr John P. Farmer, of this city, to Miss Lydia B. daughter of Ebenezer Chenery, Esq.

In Roxbury, on Thursday evening, by Rev. Dr Gray, Arthur W. Austin, Esq. of Charlestown, to Miss Sarah C. eldest daughter of Benj. P. Williams, Esq

In Lancaster, by Rev. Thomas Worcester of Boston, Mr Noah Worcester to Miss Nancy B. Carter; Mr O. C. B. Carter to Miss Emily Carter.

DEATHS.

In this city, Mr Isaac Francis, 57; Mr Patrick Morran, 35; Mr Daniel M. Leighton, 36; Mr Benj. Trask, 23; Mr Timothy Caffey, 36; Mr Samuel Hildreth, 55; Mrs Bethiah T. wife of Caleb S. Pratt, 26.

Rev. George Chapman, Pastor of the First Church in Framingham, son of the late Jona Chapman, of this city, 25

On Thursday May 22, at his residence in Brookline, Mr Nathaniel R Cobb, of the house of Freeman, Cobb & Co. of this city, 36.

Having known this gentleman from early youth, we cordially respond to the testimony given below respecting him, by a correspondent of the Boston Daily Advertiser.

In the death of this gentleman in the meridian of life, his friends and this community have sustained a severe loss.—In business he was distinguished for promptness, enterprize, prudence and integrity. These qualities soon enabled him to acquire ample property, and no man among us used his means better and more usefully—his liberality was truly praiseworthy. It may well be doubted whether any other man of his age in our community gave more liberally to all benevolent objects. He never required any strong solicitation to induce him to subscribe to any good enterprize—many Charitable and Religious Societies will bear honorable testimony to the truth of this remark. He did not appear to wish to live for himself alone. He was anxious to acquire property in order to increase his means of doing good. He was truly a faithful steward. As a friend, Mr Cobb was all that could be wished—his advice was always freely given, and few were more capable of imparting salutary counsel to others. He possessed noble characteristics, and was universally esteemed and respected wherever he was known. His place among our business men will long be vacant. The anxiety and interest expressed for him during his illness, sufficiently prove the justness of this remark. No man whose transactions were so extensive as those of Mr C. could have passed through the temptations and trials of active life, more honorably and more respected. It may be doubted whether he has left a single enemy behind—his whole intercourse with his fellow men was so honorable, no other feelings but those of high respect could be left on the minds of all who had transactions with him.

To his family and to the religious denomination of which he was an active and efficient member, his loss is irreparable, and cannot easily be supplied. He died perfectly resigned to the will of Providence, and we doubt not that our loss is his great gain. His life was short, but long enough to enable him to make the world better that he had lived in it. We hope that his example may not be lost upon his contemporaries and friends. The writer of this had known Mr C. long and intimately, and can bear testimony to the excellence of his character.

In Danvers, Mrs Eliza, wife of Mr Abner Kneeland, 57.

Drowned, 28th ult. by falling overboard from the steam boat Massachusetts, on her passage up the River, Mr Sylvester Chapin, of Chickopee parish, Springfield, 35.

In Boxborough, suddenly, on the 26th ult. Mrs Sally S. wife of Rev. Nathaniel H. Fletcher, formerly of Kennebunk, Maine.

ARTISTS' EXHIBITION OF PAINTINGS.

STRANGERS visiting the city, are informed that they may enjoy a very pleasant hour at Harding's Gallery, School street, where are now to be seen a large number of splendid paintings, the productions of Boston Artists. Admission 25 cents, children half price.

May 31.

MASSACHUSETTTS Historical Society's Collections. The Subscribers having been appointed Publishers to the Massachusetts Historical Society, offer for sale their Transaction at the Society's moderate prices. The 4th volume of the third series has just been published, and contain several tracts relating to the attempts to convert to Christianity the Indians of New England. Description of American Medals, by Doct Mease of Philadelphia. In the other volumes, among other curious matters, will be found a fac-simile of Capt Smith's Map of New England, published in 1614. Joselyn's Two Voyages to New England, in 1638. Hubbard's History of New England complete. Dr Bentley's description of Salem—Ecclesiastical History of Massachusetts History to the Penobscot Indians.—Account of Sir Wm. Phipps' expedition against Canada in 1690. Gov. Gage's account of Lexington Fight—Account of Fires in Massachusetts. Epitaphs in Dorchester Burying Ground. Donations to Boston during the Siege, 1775. Number of Houses in each street in Boston in 1789. Johnson's Wonder-working Providence. Boston Votes in 1635. Description of Boston in 1794. Account of the French Protestants settled at Oxford, Mass. 1636. Deposition of Oldin and others about the Purchase of Boston. Detection of Witch craft, &c &c., comprising a large variety of documents of the greatest interest to the antiquarian and the general reader.

RUSSELL, ODIORNE & CO.

LIBERAL PREACHER FOR APRIL.

JUST published, at 134 Washington St. The Liberal Preacher for April 1834, containing two Sermons by Rev E. S Goodwin of Sandwich,—"Religion a personal concern," and "No Rest on Earth."

NO ICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as "the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

DANA'S WRITINGS.

RUSSELL, ODIORNE & CO. No. 134 Washington St. Boston, have recently published a beautiful and uniform edition of the Poems and Prose Writings of RICHARD H DANA. Probably no work has lately appeared in this country, tha has received such unqualified praise from the discriminating part of the community, as will appear from the following extracts from two of the ablest literary journals in the country. The work has also been favorably noticed in England and France.

"One feels all alone, as he reads Dana's Writings, that he is in company with the spirit of a single hearted and meditative Christian. Whether he sings to us of nature or of human life, there is ever the same evidence of deep and habitual thoughtfulness, the same gentle but fixed devotion to truth and purity. No volume of american poetry deserves so well to be studied; none is calculated to do so much good, especially to the young and meditative. Mr Dana will have enthusiastic admirers among those whose hearts are not moved by trifles; that is, those who really have hearts; and he deserves them."

Quar. Observer

"This work (Dana's Writings) we believe is not an ephemeral production, but destined to live, and assert a place in the immortal literature of our nation. Mr Dana's poetry is founded on nature, and strikes a chord to which the human heart responds, and therefore, like that of Cowper and Wordsworth, will always be read and loved."

"It will secure to its author, the more its compressed and wonderfully significant lines are studied, the credit of one of the most original and close thinkers, and be an enduring monument of an imagination that knows no limits, and of a talent as true to nature, as it is astonishing for its penetrating search.

As it regards the intellectual and literary merits of this volume—its rich, expressive, undefiled English—its profusion of discriminating imagery—its perceptions of what is true and false in manners and character—its keen, deserved, yet not illnatured satire—its moral tone, and withal its simplicity in reason, feelings, and love of nature; we are not able to refer to its superior, nor one which, as the fellow-countrymen of its author, we have more reason to be proved."—*Theological Review.*

The work is beautifully printed in one volume and bound in cloth, at $1,25. We have also copies in a variety of rich gilt bindings, from $2 to $3.50 each—than which nothing can be more appropriate and beautiful for presents.

May 31. RUSSELL, ODIORNE & CO

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Breitland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L'Enfant Nouveau Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

TEMPLETON HIGH SCHOOL.

THE Sixteenth term at this school will commence on Thursday the 5th of June. The young gentlemen and ladies attending this school will find many facilities afforded for improvement in their several studies. An extensive library consisting of the most valuable works for obtaining general information, and of books of reference, will enable the student to attain an accurate knowledge in the several branches of study he may pursue. The boarding house, which is connected with the school room, is under the immediate control of the principal and his lady, who will make every effort for the intellectual and moral advancement of the students.

Lectures will be given by the principal in chemistry, philosophy and astronomy, illustrated by apparatus, to which the students will be admitted free of expense.

Board and Washing	$1,35
Tuition in Latin and Greek	4,00
English	3,00

J. BATCHELDER, *Principal.*

Templeton, May 10th 1834.

RARE THEOLOGICAL WORKS. The Subscribers have on sale, low, one copy of each of the following works:

Priestley's Theological Repository, 6 vols.
Sermons, by Rev. Geo. Walker of Manchester, (Unitarian) 4 vols.
Lindsey's Sermons, 2 vols.
Butt's Sermons.
Schleusner's Lexicon of the New Testament.

May 31. RUSSELL, ODIORNE & CO.

VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by

May 31. S. G. SIMPKINS.

E. T. COOLIDGE,

TEACHER OF THE

ORGAN AND PIANO FORTE,

No. 6, West Cedar Street.

Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.

May 24. eptf.

COLLECTION OF MONEY.

[By personal application, at a reasonable commission, without recourse to litigation, except when absolutely necessary, then at the request of the creditor.]

THE Subscriber would inform his friends and the public, that he has taken an Office *No.* 31, *Cornhill*, and offers his services to collect all manner of bills and demands, to solicit subscriptions for valuable publications, and benevolent objects, and to attend to other business of a similar character.

The Subscriber having had much successful experience during the last five years as a collector of bills and demands, and a solicitor of subscriptions for various works in different parts of the Country, would suggest to persons having claims on others in Boston, New York, Philapelphia and Baltimore, and their vicinities, the expediency of placing them in his hands for collection, whether they are considered good, bad, or indifferent.

Any publisher, having demands on persons in the county of Worcester, or its immediate vicinity, and desiring the collection of the same, can have them attended to if handed in before the 5th of June.

J. CUTTS SMITH.

Refer to
CARTEE, HENDEE & Co.
S. E. SEWALL, Esq, 21, State Street.
WM. PEIRCE, No. 9, Cornhill.
BRADFORD SUMNER, Esq., 20, Court Street.

May 31.

PUBLIC NOTICE.

B. H. GREENE, 124 Washington St. agreeably to notice in last weeks' paper would inform all interested that he has now on hand a most complete assortment of books for juvenile libraries, selected and recommended by individuals who are active and interested in the cause of Sunday schools; the books will be sold sufficiently low, in order to satisfy as far as possible the condition of churches in the country. His constant attention to this business, he hopes will secure him patronage.

The following manuals are recommended to the attention of all, and are published as above.

Allen's questions on the Evangelists, parts 1 and 2, comprising the discourses and parables of our Lord.
Geneva Catechism part 3
Worcester association Catechism,
Carpenter's Catechism,
Channing's Catechism,
Watts' shorter Catechism,
Abstract of Bible history,
Adams' letters on the gospel,
Field's questions, revised by Palfrey,
Youth's book of natural theology,
Nichols' natural theology,
Harmony of the Gospels,
Boston Sunday school hymn book,
Forms of devotion, for opening and closing school

Also;

Allen's questions, on the Acts, in press and will appear in a few days.

The following new and good books since last year's catalogue have been published.

Atlantic tales,
Berquin's Children's Friend,
Book of the atmosphere,
Children's Holiday book,
Do. Budget,
Do. Pastime,
Do. Fireside,
Do. Miscellany,
Cowslip and Daisy.
Evening readings in history,
Flowers of Instruction,
I am afraid there is a God,
Juvenile Repository 3 vols out,
Keeper's travels new edition,
Life of Howard,
Life and Genius of Johnson,
Life of St Paul,
Martineau's Devotions,
My adventures,
Pious thoughts, by a Lady of Boston,
Parley's Magazine, bound,
" Bible stories,
" China,
" Poetry,
" Every day book,
Village choir,
Vegetable World,
Woodland Cottage,
Sadoc and Miriam, etc.

B. H. G. will be happy to supply any who may see fit to call on him, or supply those who cannot come to the city, by having selected for them any amount they may choose to order, and those not desired will be exchanged for others. 3t May 17

WARE'S SUNDAY LIBRARY. Vol. 3 comprising the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co. May 3.

LETTER PAPER AND PENS just received a good supply of letter paper,—part of which is neatly done up in half reams, for sale at low prices. Also Gills superior LUNAR PENS.

May 24. S. G. SIMPKINS, Court street.

WARE'S Sunday Library, Vol. 3. The Holy Land and its Inhabitants. By S. G. Bulfinch. Just received by L. C. BOWLES, Agent, 141 Washington street. may 10.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.

May 31.

POETRY.

LOVE NEVER SLEEPS.

"Love never sleeps!" The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distress'd, she sits and weeps,
With beating heart! *"Love never sleeps!"*

Yet, e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'erburthen'd nature sinks to rest;
But o'er them both *another* keeps
His midnight watch—*"Love never sleeps!"*

Around—above—the angel bands
Stoop o'er the care-worn sons of men;
With pitying eyes, and eager hands
They raise the soul to hope again;
Free as the air, their pity sweeps
The storms of time! *"Love never sleeps!"*

And round—beneath—and over all,
O'er men and angels, earth and heaven,
A Higher bends! The slightest call
Is answer'd; and relief is given:
In hours of wo, when sorrow steeps
The heart in pain—*"He never sleeps!"*

Oh! God of love! our eyes to thee,
Tired of the world's false radiance, turn!
And as we view thy purity
We feel our hearts within us burn;
Convinced, that in the lowest deeps
Of human ill—*"Love never sleeps!"*

MISCELLANEOUS.

BRITISH HOUSE OF LORDS.

In the House of Lords, on the 21st of April, the Duke of Gloucester presented a remonstrance, signed by members of the University of Cambridge, against a petition previously presented by other members for the admission of Dissenters to the privilege of taking the usual degrees. The object of the remonstrance was vindicated by the Dukes of Gloucester and Wellington, the Bishops of London and Exeter, and opposed by Earl Grey and the Lord Chancellor. Among other remarks the Bishop of Exeter said that

"Oxford differed materially from Cambridge; in the former no one could be matriculated without first subscribing to the 39 articles. This practice had been called ridiculous, and it was represented as a "solemn mockery" to require youths of sixteen to subscribe articles upon which the most learned persons differed.—He admitted that there might be some grounds for that censure, if the subscription signified that the party signing fully understood the articles, and professed to believe them on examination; but it meant no such thing, and was simply tantamount to a declaration that the subscribers were members of the church of England."

The debate closed with the following extraordinary scene.

The Lord Chancellor could not refrain from expressing his astonishment at the speech which had been delivered by the Right Rev. Prelate who had just sat down. He did not intend to follow the Right Rev. Prelate into his casuistry, for it was so refined that he was not certain he understood it. But if subscription did not mean what it professed to mean, but anything into which casuists might be pleased to convert it—if he might disbelieve any part or parcel of that which he proclaimed his readiness to believe at all hazards,—if he might begin by subscribing to certain articles, and afterwards be at liberty to learn what those articles meant, all that he would observe was this—that if such was the true and precise meaning of subscription, a more clumsy invention was never struck out by human brain, lay or clerical, academic or barbarous, than to make a man who was only called upon to state his belief of one article swear that he believed in thirty nine other articles. If this were the veritable and orthodox doctrine of subscription, then he would say that he did not like subscription before, and that now he disliked it ten thousand times more than ever he did. (Hear.) He had always thought it a cloak for hypocrisy. (Hear.) He had always thought it a measure of jesuitism and casuistry. (Hear.) He had always thought it a trap for tender consciences. (Hear, hear.) He had always thought it a desecration of the holiest objects. (Hear, hear.) But it now reared itself before his eyes as a degree of desecration, as a refinement of subtilty, as a device of jesuitism and casuistry, as a cloak for hypocrisy of the vilest and coarsest nature, as a—

Lord Wynford—I rise to order.

The Lord Chancellor—And so do I then. I move that I've the right to continue my explanation, and if that won't do I'll move an amendment.

Lord Wynford—I'm afraid you'll find that you can't move an amendment.

The Lord Chancellor—Then I'll finish my explanation.

Lord Wynford—if you wish to move an amendment you can't do it, for the time is gone by—the proper time was at the close of your first speech. You cannot do it otherwise. No, you cannot. I appeal to my Noble and Learned Friend himself—to the great Doctor of Order in this House—I appeal to him to say whether in either House—

The Duke of Richmond—I rise to order.

The Bishop of Exeter—A word in explanation.

The Duke of Richmond—No; I rise to order. The Right Reverend Prelate alluded in his speech to my Noble and Learned Friend personally, and in these cases it is always usual to allow Noble Lords to go fully into explanation. The Noble Duke opposite (Wellington) has spoken twice in the———

The Duke of Wellington—I rise to order—I rise to explain.

The Duke of Richmond—But I'm speaking to order. I am only anxious, my Lords, that my Noble and Learned Friend should have a fair opportunity of explaining; instead of which he is called the great Doctor of all. (Laughter.) My Lords, the Lord Chancellor has nothing more to do with order in this House than any one Noble Lord in it; he has no more claim than I to put all right—and he the Doctor. By way of putting all right, however, I move that this House do now adjourn.

(The confusion here became very great, the Lord Chancellor straining his voice to the highest pitch.)

The Lord Chancellor—The question before this House—the question before this House stands thus:—The original question before this House is, "that the petition do lie upon the table;" since which it has been moved "that this House do now adjourn."—Whilst he was putting the question, his Lordship glided off the woolsack and resumed his former place on the floor. "I have now, my Lords, in point of form, the most ample right to enter upon the whole question, and to inflict upon your Lordships as long a speech as your patience will permit, in explanation of my former speech, and in refutation of the Right Rev. Prelate's argument. But however, I do not mean to exercise the right of reply, which I now undoubtedly possess, for I trust that I have already said sufficient to explain the profound astonishment into which the Right Rev. Prelate flung me by his extraordinary explanation of what he meant by subscription. I must, however, congratulate your Lordships on your having lived to see the commencement of a new and more prosperous era, dawning upon the orders of the House. Till this night, though I have now had the honor of a seat for more than three years and a half in your Lordship's House, I never found any Noble Lord attempted to be hampered in the latitude of his explanation. In this House an explanation is always a privileged second speech. I hope, therefore, that in future Noble Lords will confine themselves strictly to explanation. With regard to what has fallen from my Noble and Learned Friend, I have only to say that I have exercised no power over the orders of the House since I have been on the woolsack. When my Noble and Learned Friend obtains that high honor which he so merits, and which perhaps he covets as well, he will not find me treating him, as he now treats me, as the doctor, or I should rather say, the tyrant of order." [Hear, hear.]

The Duke of Wellington.—The Noble and Learned Lord has argued, that not only to-night, but on former occasions, I have made second speeches—I say I never did. I grant I was bordering on it this evening, but knowing the bad precedent that might be set, I immediately stopped myself. I again deny the statement of the Noble and Learned Lord on the woolsack.

The Lord Chancellor—It does not follow because the Noble Duke denies what I say, that he is not guilty of it. I have often heard persons deny things very strenuously, that it afterwards appeared they had constantly been in the guilty practice of. (Laughter.) Explanation, in my view, is not replying to what an opponent says, but explaining, putting in a clearer and more defined form what you have yourself said.

The Duke of Wellington—What I said was, I never in explanation made use of a new argument. Again I say I never did, and again I deny what the Noble and Learned Lord says.

The Lord Chancellor, the Duke of Cumberland, the Marquis of Londonderry, and the Bishop of Exeter, all rose at the same time, the confusion in the House being very great.

The Bishop of Exeter—I said that the subscription of thirty-nine articles, by a youth at the early age of sixteen, could only be taken as an authority that he belonged to that church, and that his belief in the doctrines of that church must be left to a more advanced age and a more matured understanding.

The Duke of Richmond withdrew his amendment.

The Marquis of Salisbury defended his conduct in calling the Noble and Learned Lord to order.

The Marquis of Londonderry was understood to complain of the discourteous conduct of the Lord Chancellor throughout the evening, and particularly of the denial which he had given to the statement of the Duke of Wellington, which was one of the most uncourteous things he had ever heard of.

The Lord Chancellor said, that if the Noble Marquis intended to produce a quarrel between two Chancellors, he would unquestionably fail. The Noble Marquis had misunderstood him as much as the other Noble Marquis near him. He had not denied any fact asserted by the Noble Duke. He had distinctly said that he believed that the Noble Duke fancied that he had gone no further than explanation, but he had said as distinctly that in his opinion the Noble Duke had gone further. The Noble Duke and himself had lived too long not to know that there was a wide difference between a denial of fact and a denial of opinion. The first is discourteous and worse than discourteous; but the latter amounts only to a difference of opinion.

The Bishop of Durham made several observations, but not one of them reached the gallery.

After a short reply from the Duke of Gloucester, the petition was laid upon the table.

[From the Annals of Education.]

ART OF MISEDUCATION.

HOW TO TRAIN A CHILD TO CONSIDER MONEY-GETTING AS 'THE CHIEF END OF MAN.'

RULE.—*Make trade, and bargains, and prices, the principal subject of conversation before him. Tell him to buy everything as cheap as possible. Admire his good bargains, and tell of your own.*

'Did I not get a good bargain?' said a boy about twelve years of age, to another boy, a few mornings since, just as they were going into the school-room. 'I bought a bow,' he added, 'for a shilling, and sold it again for twentythree cents!'—In connection with this anecdote, an able teacher, and a very close observer of men and things, remarked to me as follows:

'The times have strangely altered, within the last twenty years. Boys *now*, are not at all what boys were *then*. Then, there was such a thing to be found here and there, as a boy who loved study, and studied *hard*. Then, if there were fewer class books, and those sustained an inferior character, they were, at least, better studied. Then, if a smaller number of branches were taught in our schools, they were taught much more thoroughly. But now you can seldom find a hard student, in our schools. If a boy has lessons, such lessons as boys of similar age and capacity used to get, and get cheerfully too—'Oh, they are too *hard!*' He dislikes his teacher. His parents learn the fact, and acquaint the teacher with it; and wonder why he can't make his school as agreeable to his pupils as Mr Such-an-one does his. Or, what often happens, they withdraw them from the school, without much ceremony, and send them somewhere else. However, after they have been transferred from school to school, a year or two, till their minds are rendered twice as volatile and dissipated as they were before, it often happens that they come back again, and apply for re-admission.'

'But though boys *will not study*, they *will make bargains*. Every boy, from one yard to two in height, is an adept in buying, selling, and swapping penknives, pencils, combs, skates, leds, bows, &c, &c: and ten to one but their trading occupies half their thoughts and some of their hands, even during the school hours.'

'Now what is to be done? If this fondness for trading were confined to a few individuals in a class, or a school, the case would be less discouraging. But it is nearly universal. The children of pious parents are often as full of their buying, selling, and swapping, as those of the vicious.'

'The representation you make, is indeed a painful one,' I replied. 'But is it not obvious whose the fault is, and where we ought to look first, for a reformation? Is it not in parents? Are not their hearts, from morning to evening, set on buying, and selling, and getting gain? Observe the general current of conversation, in our best families; and can you continue to wonder what the matter is with the children? The work of reform must begin here—with the parents—or it never can begin at all, at least till you can change the laws of nature, and make the stream ascend, by its own power, higher than the fountains which feed it.'

The following extracts on this subject, which are taken from Abbott's Magazine, are too much in point to be omitted.

"'Richard, why don't you obey at once' says the father, 'when your mother speaks to you? My love, you know I leave the children entirely to you.' 'I know you do, my dear; but I can't help thinking *you* ought to govern the boys.' 'You are at home, my love, all the time, and really you ought not to expect much from me, occupied as I am continually,—business pressing from Monday morning till Saturday night. I want to be *quiet* when I am in the house; I must have a fire in my room in future.'

'Father,' says Thomas, a grown up son, 'I am distressed about little Mary—she is so disorderly at table, and pays no attention to what mother says; I am afraid she will turn out like B. C. Mr F. makes his little girl obey.'

'Oh! Mr F. is a teacher; it is his business to make *experiments* in education. You used to behave just so; and I don't see but you have turned out pretty well.'

'But I am afraid we children don't set the best example we can. Spurzheim says, "we must be what we would have little children." Little Mary imitates all we do.'

'Well—I can't attend to it now; I must be off to the stone I have got 5,000 dollars to pay before two o'clock.' And thus—days pass away, and weeks, and months, and years—the father having always such a press of business on hand, that he has no time to study the philosophy of education. The 5,000 dollar note at the bank must be met—and as to the children, why 'Mrs. B. must attend to them.'"

And this is a faithful picture of many a father, who will say and think that he loves his children more than everything else on earth! —who professes to feel it his duty to train them up in the right way! And this *'paternal affection'* will sacrifice the minds and souls of his children, in order to fill their pockets,—to provide an inheritance which, for want of proper education, they are only prepared to abuse as the instrument of evil, to themselves and others! Surely the writer before us is not too decided in saying—'It is a *fatal error* which has crept into the bosoms of our men of business, that they must give their *whole souls and bodies* to it; that doing an *extensive* business, is the great object of life.' Nor is the judgment of God too severe, which so often gives to such a father his heart's desire, and allows him to provide a fortune for his child, and leaves him to waste it to his own ruin—and often to break the heart of his parents, when he does not succeed in teaching him that 'money-getting is the chief end of man.'

FARM SCHOOL.

At the Meeting on Friday afternoon, 23rd April of the Proprietors of the BOSTON FARM SCHOOL, the following Report and Votes were unanimously accepted.

The Directors of the Boston Farm School having been authorised by the Proprietors, at their Annual Meeting, April 14, 1834, "to effect such an Union with the Boston Asylum for Indigent Boys, or with the City Authorities, as may to them seem for the interest of this Institution," ask leave to

REPORT:

That, by a conference of the whole Board of Directors of the Farm School with the whole Board of Managers of the Boys' Asylum, on the 18th of April, and by subsequent conferences between committees of the two Boards, an arrangement has been made for an union of the two Institutions, which the Directors of the Farm School think more for its interest, than any arrangement which could be made with the City authorities. This union, the Directors are aware they have, from the vote of the Proprietors, power to effect; but being unwilling to do it, without the distinct assent of the Society, expressed after a full understanding of the case, they have caused a Meeting of the Proprietors to be called, for deliberation upon it, and present the following statement:—

An union of the two Institutions was, from the origin of the Farm School, deemed desirable and probable by a considerable number of those interested in it, partly because they were, also, interested in the Boys' Asylum, whose substantial object was the same, but chiefly, because it was believed the Boys' Asylum would be a more effective establishment if connected with a Farm, and because it was foreseen, that the efforts of the two, united, might accomplish more of the good intended by each than it was possible should be accomplished while they were maintained separately. Circumstances, however, have led to a proposal for this union somewhat earlier than, perhaps, had been anticipated; for while, on the one hand, the arrangements of the Farm School required the application of larger means than it might be thought judicious to ask from the community, at a period when its business concerns are not prosperous; on the other hand, the buildings occupied by the Boys' Asylum were known to be so far decayed, that others must, speedily be substituted for them, at a heavy expense, which it would be desirable to avoid. The fact, then, that the Boys' Asylum had the funds needed by the Farm School, and that the Farm School had the buildings needed by the Boys' Asylum, formed a common ground for an union, the terms of which were easily settled. These terms consist simply in the adoption of a new act of Incorporation, containing all the peculiar provisions of each of the former acts, but constituting one body corporate to perform the whole of the duties heretofore assigned to two; and a new set of By-Laws, containing all that either Society wished to retain of its own regulations, and, in fact, retaining almost the whole of the present rules of both. The result of the entire arrangement, in the opinion of the Directors, is, that the purposes of both Institutions will be better fulfilled than they would otherwise be. Especially they believe, that the number of idle and morally exposed children, who may be rescued from vice, and enjoy on Thompson's Island the advantages of a good physical and moral education, will be materially larger than the aggregate of those who could be supported by the two institutions separately.

They, therefore recommend the adoption, by the Proprietors of the Farm School, of the Act of Incorporation, the By-Laws, and the votes herewith presented; all of which have been adopted by the large body of the Members of the Boys' Asylum with extraordinary unanimity, and which, if adopted by the Farm School, will effect the entire union of the two Institutions, as soon as it can legally be accomplished.—The Directors beg leave to add, that they make this recommendation with perfect unanimity in their own Board; and, so far as they are informed, with the full assent of the individual subscribers to the Farm School.

Boston, May, 1834.

Voted, That the Members and Proprietors of the Boston Farm School do hereby consent and agree to an union with the Members and Proprietors of the Boys' Asylum on the terms and conditions expressed in the accompanying proposed Act of the Legislature, and Bye-Laws; and they do further agree to join with the Members and Proprietors of the Boys' Asylum in procuring the said Act to be passed at the next session of the Legislature of Massachusetts.

Voted, That the Directors of the Boston Farm School, are hereby requested and directed to co-operate with the Managers of the Boys' Asylum in preparing and arranging as soon as may be, Thompson's Island and the Buildings thereon, and to establish there the Boys of the Boys' Asylum; and that in all respects the said Directors do endeavour to prepare and arrange the concerns of this Institution so as to promote and effect, as soon as lawfully may be, the union intended to be accomplished by the preceding vote, and the Act and Bye-Laws referred to in it.

Voted, That the above mentioned Report and Votes be published.

CHARLES C. PAINE, Secretary.

SUNDAY SCHOOL LIBRARIES.

THE subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson, prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL ODIORNE & Co.

THE NEW JERUSALEM MAGAZINE FOR MAY 1834.

JUST published by CLAPP & BROADERS 11 School street.

CONTENTS.

Discourse from Psalm CXI. 10.
Freedom.
On the Human Form and the correspondence of natural things to spiritual.
Imagination.
Swedenborg's "Animal Kingdom."
Dialogues concerning the Doctrines and truths of the New Church No. 2
Distinctive Qualities of Seeing and Hearing, considered in relation to the reception of truth.
Progress of social Disorganization.

may 10.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 120 Washington Street. 6t April 12.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Baker.

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Arithmetic.—Emerson's Second Part of the North American Arithmetic, now too, extensively known and used in all parts of the United States to require comment.

Geography.—Blake's new universal School Geography; also Colburn's algebra printed in imperial octavo, so as to admit of the maps being bound up with the text.

History.—Worcester's Epitome of History and Charts; also his large work with the Charts bound up in the Book.

Astronomy.—Wilkins' astronomy.

Drawing.—Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin.—Giles' First Book in Latin; Gould's Latin Grammar, Ovid, Horace, and Virgil; Jacob's Latin Reader, Parts 1 and 2. Anthon's Sallust, Folsom's Livy and Cicero, Leverett's Latin Tutor, Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

Greek.—Fisk's Greek Grammar and Exercises, Jacob's Greek Reader, Donnegan's Greek and English Lexicon.

French.—Surault's Rowbotham's French Grammar (now used in Harvard University;) Surault's French Exercises; Boyer's French Dictionary.

Also, a large number of Elementary works in the Italian, Spanish and German Languages, which will be found enumerated in our Catalogue.

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Christ and Christianity, by W. J. Fox.
Christian morality, by do.
Channing's sermons.
Worcester's last thoughts.
do. on the atonement.
Norton's reasons.
Whitman's letters.
do. sermons.
Beard's family sermons and prayers.
Martineau's works.
do. Devotional exercises.
Brooks' and Sewall's family prayers.
Griesbach's Testament).
Harmony of the gospels.
Locke on the Epistles.
Ware's life of the Saviour.
do sermons.
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Tucker's light of nature.
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Bible stories for children.
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NEW ENGLAND MAGAZINE FOR MAY.

JUST published by J. T. Buckingham, the New England Magazine for May

CONTENTS.

Observations relative to the Execution of Major Andre.
Moral Novels.
Sketch of a Voyage to Labrador, Newfoundland, &c.
The Slain Officer.
Poets and property.
Changes.
Autobiography of Matthew Carey. Letters XIV. XV. XVI.
My first Dining out.
Suicide Pond.
Black Hawk
The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1833.
The Library of American Biography. Conducted by Jared Sparks. Vol. I
The Treasury of Knowledge and Library of reference. Parts IV. V. and VI.
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CONTENTS.—The parable of the unjust steward—Luke xvi. 1—9—Familiar Letters on the Old Testament—On the Antediluvian history.—Explanation of 1 John iii 9—On apparent contradictions in Scripture.—Mistranslations in the common version of the New Testament.—Translation and Exposition—Matt. xiii. 24—43.

May 17.

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